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THE NATURE OF DREAMS.

THE DREAM WORLD.

It has been said that three main problems confronted the mind of primitive man. These were (1) The difference between living and lifeless bodies; (2) the nature of the figures seen in dreams; and (3) the fate of the individual soul after bodily death. Curiously enough, these three problems still remain with us—the first a biological problem, the second a psychological, and the third a problem for psychical research. The "dream people" will be discussed, briefly, in this little book, while the other problems will be found in the books devoted to Life and Psychical Research respectively.

Dreams have been the subject of study and speculation throughout the ages, but it is only within the past few years that a serious and systematic attempt has been made by psychological science to understand and interpret them. But when I say "interpret" them, it must not be thought that the ordinary popular Dream Book interpretation is accepted. An alphabetical list of dream-interpretations is scientifically impossible, because each dream differs, very largely, according to the individual case, and has to be interpreted differently. It is therefore useless to write, describing a vidid dream, and ask for its interpretation off-hand. Scien-

tific interpretations cannot be given in this manner, except in the most general terms. The dream must be carefully studied and analyzed, at first hand—and it often takes days and weeks of careful study to get at the root of a certain dream, and to ascertain its true causes. Dreams are symbolical, and can be interpreted; but this form of interpretation is a very different thing from a typical Dream Book alphabet!

Dreams are psychic phenomena which we all experience, and are consequently of interest to practically everyone. In our dreams, we enter a world all our own, which we share with no one, except perhaps the "people" of our dreams; but even then we are usually the central and dominating figure. Dreams are at any rate sufficiently universal to warrant a brief study of their causation and nature, from the point of view of psychological and also psychic science. This I have attempted in the present volume.

THE MYSTERY OF SLEEP.

Dreams (with the exception of so-called "day dreams") transpire in a very mysterious state known as sleep. Men, animals and even plants and vegetables sleep, but we do not know even yet the exact cause and nature of sleep.

All sorts of thories have been propounded to explain it. Some authorities have thought that an excess of blood in the brain is the cause of sleep; but it was afterwards proved that exactly the reverse of this is the case; there is much less blood in the brain during sleep than there is during waking hours. When we wake

up and begin to think, more blood flows into the brain.

Some have contended that sleep is a pathological condition; but this is disproved by its naturalness and universality. Others have advanced the view that an altered condition of the nervous system is the cause of sleep; but there is no direct proof of this, except in the cases of animals which have been narcotized; and this is not a natural condition.

The usual theory held is that sleep is due very largely to chemical (toxic) substances, which accumulate within the system and gradually poison it, during the day's activities; these slowly poison the body, and sleep is a period of rest required to throw off these poisons and restore a normal condition.

There is much to be said in favor of this view, and there is doubtless some truth in it. But it is not the whole truth. For, in the first place, sleep may be delayed by an effort of will; then, artificial sleep of a protracted character may be induced by means of hypnotism; again, most men and women seem to need about the same amount of sleep, no matter whether they do a great deal of work during the day or hardly any at all! All this ought not to be so, if the purely chemical theory were correct.

It is now believed that sleep is a time in which excessive blood-pressure is reduced to normal; this may be true, but it does not explain to us the nature or sleep, nor even its true cause.

The psychological factor is very important, as a cause of sleep. Dr. Boris Sidis conducted

a number of experiments upon animals, in which he covered up the eyes and ears of the animals with thick cloths, and the animals very soon fell asleep. Lack of external stimuli is therefore a great factor. Even in the case of man, when all the senses are cut off, there is a tendency to fall asleep. But this in itself is not a sufficient explanation of its cause, much less its inner nature.

Professor Claparède has advanced the view that sleep is a protective mechanism, adopted by Nature to prevent the body from becoming too exhausted. (This is a biological theory of sleep.) While this may be true, it does not explain to us the nature of this mysterious state.

My own theory is that sleep is a vital process, and that during the hours of rest and sleep the human brain and nervous system are in some way recharged by vital energy, in much the same way that a storage battery is recharged by electric energy. It is a period during which the vibrations of life become equalized and rendered harmonious. It is also the resting time of the mind and soul. This would perhaps explain to us the unique recuperative power of sleep; for we know that even a few moments sleep will at times completely refresh us,—which would be quite impossible on any of the orthodox theories.

But the exact nature of sleep is still a mystery — equally with dreams — which are the mental phenomena that take place during the apparent eclipse of consciousness in the state known to us as "sleep."

SOMNAMBULISM.

Among the most curious phenomena presented during sleep are cases of somnambulism, in which the sleep-walker walks, talks, laughs, cries, etc., without waking up,—usually knowing nothing of his actions the next morning. There are two kinds of somnambulism: artificial and natural. Artificial somnambulism is induced by hypnotism, etc., while the so-called "natural" states occurs spontaneously, and is often observed in cases which appear to be, in every other respect, perfectly normal.

There are various kinds of somnambulism, the most common probably being that in which the subject arises from his bed, and walks about the house, or even out of doors, either in night-clothes or after completely dressing. In the latter case, the subject invariably undresses again, before getting back into bed—showing us the force of habit!

The somnambulist is, of course, acting out his dream, and his actions are governed by the character of that dream. The people whom he sees and addresses are dream people, and no attention is paid to real persons who speak to him. If conversation is carried on with real people, during an attack of somnambulism, it is because the real people have been temporarily endowed with the character and personality of the dream personage. The scenes which are perceived are also dream scenes, and not real ones, even though the eyes may be open. There are indications, however, that a certain amount of visual perception takes place, uncon-

sciously—enabling the somnambulist to avoid obstacles placed in his way, cross streets, etc. However, inasmuch as he is living in a dream, it is more due to luck than anything else that accidents to the sleep-walker are not more common than they are.

If the somnambulistic dream is broken off, there is always a tendency on the dreamer's part to go back and finish it, and the new dream begins just where the old one left off. There are cases on record where the dreamer has finishd a word which was broken off in the middle, when the subject was purposely awakened.

It is often dangerous to awaken the somnambulist too suddenly. The shock to the heart and the whole nervous system is bad; and again the subject himself may suffer considerable fright on finding himself out of bed, and in some distant locality—particularly if this is one of his first experiences of the kind. Some somnambules have tied their ankles to the bedposts, in order to prevent their nocturnal ramblings; but in a few cases known to the writer, the sleep-walker carefully untied all the knots before getting out of bed, and went roaming as usual. She knew nothing about it the next morning.

Laughing and crying in dreams usually indicate the character of the dream itself, the former representing a pleasurable and the latter an unhappy experience. Talking in dreams is very common among children, whose dreams are, as a rule, more vivid than the dreams of adults. In many cases an onlooker can enter

into conversation with the dreamer and obtain a good knowledge of the dream processes by a discussion or cross-examination of this kind.

Somnambulism, or sleep-walking, is to a certain extent an abnormal state, calling for treatment. Some hope, wish, or fear which is dormant in the sub-conscious, but not powerful enough to express itself during the waking life, may utiilize the body and carry out its desires, during the sleeping state. Any wish or fear of this character, which is powerful enough to produce this effect, is in need of removal, and a suitable course of psycho-therapeutic treatment is advisable.

In somnambulism, the motor processes of the body are utilized, instead of the purely sensory processes, so that we act and move instead of merely seeing, hearing, etc., in the dream.

PECULIARITIES OF DREAMS.

The Ancient Greeks called the souls of those who had died "shades." They were supposed to dwell in some bleak, gloomy and cheerless sphere of activity, envying those yet alive. It is curious to note how closely this conception of an after-life coincides with our dreams; in fact, it has been suggested that their theological ideas were based upon their dreams—for in sleep the soul was thought to wander in this cheerless land also.

"When we fall asleep," says Mr. Havelock Ellis, "we enter a dim and ancient house of shadow, unillumined by any direct ray from

the outer world of waking life. We are borne about through its chambers, without conscious volition of our own; we fall down its mouldy and rotten staircases, we are haunted by strange sounds and odours from its mysterious recesses; we move among phantoms we cannot consciously control.

"As we emerge into the world of daily life again, for an instant the sunlight seems to flash into the obscure house before the door closes behind us we catch one glimpse of the chambers we have been wandering in, and a few more or less fragmentary memories come back to us of the life we have led there.

"But they soon fade away in the light of common day, and if a few hours later we seek to recall the strange experiences we have passed through, it usually happens that the visions of the night have already dissolved in memory into a few shreds of mist we can no longer reconstruct."

This curious characteristic of dreams has often been remarked—Viz. the subdued quality of the light. Very rarely do we see sunshine in our dreams. To be sure, there are exceptions to all rules; some people often dream of sunshine. But, in the majority of cases, brilliant light is rare; a dusk, smoke-colored, shadow world is ours. Bright colors are relatively infrequent. Most dreams are of one flat color—like smoke. Scarlets, greens and blues are rare indeed in our dream world.

Many persons, indeed, in reporting their dreams, have stated that they seem invariably to be in some night scene, but poorly illum-

inated. Others say they seem to be moving about in a dense fog. (From an occult point of view, there may be much truth in these statements, as we shall presently see.)

Another peculiarity of the dreams experienced by many individuals is that the people all seem to be *two-dimensioned*—that is to say they have length and breadth, but no thickness! They resemble people cut out of cardboard, like the little images constructed for the toy theatres played with by children. Others, again, assert that most of the people they see are transparent; while still others state that the people they see in their dreams are life-like, opaque and solid.

Which are yours, reader? And are your dreams colored or shadow-like? See if you can note and remember this when you go to sleep and dream tonight!

THE PSYCHOLOGY OF DREAMS.

How the mind works when it is dreaming is one of the most curious things in Nature. For millions of years men have dreamed; for years dreams have been studied, but even yet there is much to be learned concerning them. What causes our dreams? There are many factors at work, of which only a few can be touched upon here.

First of all, however, we know that physical stimuli or sensations will serve to induce them. Dr. Maury was one of the first to study this subject in detail. He found that, if he were

cold, he dreamed of ice and snow, or of being on the street naked. If he were too warm, he dreamed of tropical scenes, or even of fire!

He secured the assistance of a friend, who sat beside him quietly, as he slept, and conducted a number of experiments upon him. He tickled him with a feather, pinched his ear, pricked him with a pin, made faint noises, or held under his nose various odorous substances. All these sensations were carried to the brain of the sleeping man, and caused various dreams —clearly traceable to the stimulus employed.

The mind, however, does not merely record the sensation; it symbolizes and elaborates and dramatizes it. It weaves the external stimulus into a sort of story, which serves to make up the dream. This is one of the most extraordinary powers of the dream-consciousness.

Thus, if a door slammed, it was interpreted in the dream as a pistol shot. But not only that! The dreaming mind wove a complete romance of its own around this sound. For the subject dreamed that he met a man in a tavern with whom he quarreled; they agreed to a duel; they met on the dueling ground; details were arranged by their seconds; they paced off their distances, finally they both fired at one another. These shots coincided with the slamming of the door!

This incident also brings home to us one very remarkable point: that is, the enormous rapidity of dreams. For, between the slamming of the door and the waking-up, only a moment elapsed; the noise "woke" the man.

And yet that brief interval was long enough for the dream-mind to plot this long story, and to dramatize the sound, and weave about it a whole romance.

Some dreams, therefore, are very brief in their duration, and it has been proved that dreams which seem to us to consume whole hours actually take but a fraction of a second. This is a very significant fact, for it seems to show us that the human mind, when unencumbered by the material brain in the ordinary way, can think and function with enormous celerity.

VARIOUS TYPES OF DREAMS.

How many types of dreams are there? From one point of view, one might say that they were innumerable; from another, that they are very limited in aspect. The followers of Freud, for example, insist upon placing all dreams into two or three categories, of which they are merely symbolic.

Dr. Frederick van Eeden of Holland, a keen psychologist, who has lectured in America at Columbia University, kept a diary of his dream-life for more than a quarter of a century, and closely analyzed all his dreams. He came to the conclusion that there were, in his own case at least, *nine* types of dreams, several of which are not recognized at all by the Freudian school, or by orthodox psychology. He lists and classifies them as follows:—

(1) *Ordinary* dreams, indifferent in character, not vivid and not easily recalled. These probably occur all through ordinary sleep.

(2) *Very vivid* dreams, usually unpleasant, which occur when the recorder is nervously disturbed. Recollection of them is clear, they are rare, and wrong with regards the events of life.

(3) *Symbolic* or *mocking* dreams, demoniacal and erotic in character, which also occur, rarely, when sleep is disturbed. They left the sleeper with a feeling of shame, upon awakening.

(4) *General dream sensations*, not unpleasant, rare, not clearly recalled. Some of these seemed to be premonitory in character.

(5) *Lucid dreams*, highly pleasant, with floating or flying sensation, which always occurred between 5 and 8 a. m. Those only came in good health, were clearly remembered, frequent, and had beneficial effects upon the body.

(6) *Demon dreams*, so-called, not unpleasant, though demoniacal. They usually occurred after the last type of dreams. Body in good condition; recollection of them not quite complete; frequent; proved refreshing.

(7) "*Wrong waking up*," so-called, demoniacal in character. These dreams occurred near waking, when the health was good. Clearly remembered, though rare.

(8) *Initial dreams*, pleasant in character, occurring immediately after falling asleep. Occurred when tired; were clearly remembered and rare.

(9) *Pathological* or *abnormal* dreams, unpleasant in character, occurring at any time during sleep, when the health was bad. Not clearly remembered, and the effects were unpleasant.

It will be seen that this classification is very different from all others, but it is based upon many years of self-observation. With this "Dream Diary" before him, the reader might find it interesting to attempt a classification of his own dream life, and see how far it agrees with this list.

These dreams are all fairly well described by their names, except, perhaps, the "wrong waking-up" type. What is this? Dr. van Eeden thus defines it:—

"We have a sensation of waking-up in our ordinary sleeping room, and then we begin to realize that there is something uncanny around us; we see inexplicable movements or hear strange noises, and then we know that we are still asleep. In my first experience of this dream I was rather afraid and wanted nervously to wake up really. I think this is the case with most people who have it. They become frightened and nervous, and at last wake up with palpitations, and sweating brow and so on."

These dreams, it will be noted, are very similar to the "dream within a dream" variety, in which the dreamer dreams that he is dreaming. This is a curious type of dream, which will be explained more fully later on.

HOW DREAMS ARE ANALYZED.

Of late years, much attention has been paid to the subject of dreams, by reason of the wide publicity given to "psycho-analysis," and by general discussions of dream psychology. A brief exposition of this subject is therefore in place, in a book of this character.

Psycho-analysis is an attempt to get at the contents of the subconscious mind, in order to discover the underlying causes of certain mental and emotional disturbances which may be manifest. This is more readily done by means of dream-analysis than in any other manner, since dreams are constant and direct manifestations of the subconscious activities,—afterwards brought over into consciousness.

When we awaken in the morning, let us say, we remember a certain dream. But our memory of this dream is not complete. It is only partially remembered. What we remember of the dream is usually the so-called "manifest content" of the dream, and beneath this is the "latent content," which represents the "skimmed milk" of the dream, so to speak, while the manifest content is only the "cream" at the top. We want to get at this latent content, and the best way to do this is by means of psycho-analysis.

The subject is placed in an easy chair, in a quiet room, and asked to close the eyes, and recount the various scenes which rise before him, as he sits there,—beginning with the dream he remembers. No matter how dis-

connected and apparently unrelated these scenes or pictures are, they must be told, freely and frankly. These utterances are then recorded, and it will be found that more and more of the dream is thus disclosed, and a deeper and deeper penetration effected into its hidden mechanism and motive.

Most dreams are thus found to represent some *wish*, which is projected into the dream, in more or less symbolic form. Freud goes so far as to say that practically all dreams typify a desire which might be expressed in the sentence: "I would that—." The majority of dreams, when thus analyzed, are found to be consistent, rational, systematic, and to express some longing or wish, which has been repressed, but which is at least partially ex pressed in the dream. Many dreams are found to be fundamentally sexual in character.

Why do we not remember the whole dream, but only a part of it? The reply is that the greater portion of the dream is not allowed to rise into consciousness, but is retained in the subconsciousness; it cannot pass what is known as the "Censor," a sort of psychic Guardian, which permits only the more manifest or harmless portions of the dream to emerge. This Censor is supposed to be a semi-psychic entity, built-up within us by the force of our environment, and forces of civilization of which we are a part, and in which we are merged. But the subconscious mind is still primitive, is still savage, and expresses its thoughts and desires in dreams, freely and frankly; these thoughts are repressed by the

Censor, since we would not permit them free expression in our waking state.

By means of psycho-analysis, hidden "complexes" have been discovered—that is, clusters of thoughts, emotions, feelings and sentiments which have grouped themselves together about a certain feeling-thought. Not all these complexes are abnormal; in fact our educational processes are based largely upon their existence. But many of them are abnormal, especially those connected with some fear-thought, and, when this is the case, we have a sort of "psychic tumor" growing within the mind, which (as it were) presses upon it, in much the same way that a physical tumor presses upon some healthy organ in the body, interfering with its proper functionings. And, just as the physical tumor must be removed by means of a physical operation, so this psychic tumor (the abnormal complex) must be removed by means of a "psychic operation," that is, by means of psycho-analysis, which discloses the hidden complex; and, after it has been discovered, removes it by means of suitable psychotherapeutic measures—suggestion, and so forth.

Psycho-analysis has doubtless done much good, by unearthing our hidden fears and complexes, and has cured many people. But it has probably been over-done by enthusiasts in this field. The Psycho-analysts have a good thing, but they have run it to the ground. Not all dreams are to be accounted for by this means; and again, not all dreams are of the meaning and complicated character which they are said

to be. Nevertheless psycho-analysis has accomplished much good, and great progress has been made in the understanding of our dreams thereby. Because of this, psycho-analysis may be said to have greatly enriched science, and aided the understanding of our true selves.

THE SEVEN COMMON DREAMS.

It has been said that almost every person has dreamed, at one time or another, some or all of the following dreams. It is remarkable, in a way, that so many people should dream the same dreams, and yet they do, and I think my reader will agree that he, too, has experienced such dreams when he reads over the following list of the so-called "Seven Common Dreams." They are:

1.—The falling dream.
2.—The flying dream.
3.—The dream of inadequate clothing.
4.—The dream of not being able to get away from some beast, or injurious person or thing, that is pursuing.
5.—The dream of being drawn irresistibly to some dangerous place.
6—The dream that some darling wish has been gratified.
7—The dream of being about to go on a journey, and being unable to get your things into your trunks, etc.

These dreams are very frequent; there must therefore be some *law* at work, which operates, to produce these dreams so often. There

must be some uniformity of mental and physical conditions which give rise to these similar dreams in so many different persons.

What is this law?

Like causes produce like effects. This seems to be as true in the dream world as it is in our every day life. The effects are the dreams. What are the causes at work which produce them?

These differ in the different instances, and cannot all be explained here. The dream of inadequate clothing, for example, is almost invariably caused by too little bed-clothing; the surface of the body becomes chilled, and the dream consciousness naturally translates this feeling of insufficient clothing into an elaborate dream, with its usual dramatic imagery.

The falling and the flying dream are closely related, and in many instances the two are but variations of the same dream. But whereas falling is unpleasant, the flying dream is usually delightful. These feelings correspond with what we would feel in daily life.

One explanation of the falling dream is as follows: By lying too long in one position in bed the blood supply is cut off from the under surface of the body. Partial insensibility results; this in turn gives rise to the idea of non-support—since the bed can no longer be distinctly felt. But if you are not supported you fall; hence the falling dream!

This is one theory, based upon physiological data. Newer psychological theories have largely supplemented it. But it is of value so far as it goes.

FALLING AND LANDING IN DREAMS.

"It isn't the fall that hurts," remarked the Irishman, "but it's the sudden stop!" The same apt observation applies to dreams, for there are very few cases on record in which the dreamer has ever reached the bottom of his fall, in the typical falling dream. As a rule he seems to be somehow spirited-away in mid-air, or awakens with a start, just before the solid earth is reached; and it has, in fact, become the general belief that if anyone were to land or touch solid ground, at the end of his fall, he would immediately die in consequence.

This fear, however, universal as it may be, is doubtless unfounded, inasmuch as there are several cases on record in which the dreamer has actually touched bottom and lived to tell the tale! Thus, one correspondent writes—

"With regard to the falling dreams, the writer of these notes knows several people who have more than once reached the bottom in safety, though most dreamers wake with a start just before the end of the fall."

Another correspondent writes:—

You say you have never heard of anyone falling who has arrived at the bottom. I have arrived with a crash, have broken into pieces and then I—a sort of detached ego—have picked up the pieces and glued them together again!"

Another correspondent says that he has reached the bottom of his fall, but in an oblique, gliding fashion, and bounced-off several

times, like a flat stone on the surface of water. Here we see a certain connection between the falling and the flying dream.

There is no proof, therefore, that reaching the bottom at the conclusion of the falling dream is "sure death," and there is no proof that anyone has ever died in consequence. The idea has probably arisen from the fact that there is a certain nervous shock which results in consequence of the sudden termination of the dream-experience, which in turn corresponds to certain activities in the body.

There is undoubtedly a certain fear-element in all falling dreams. We are afraid of falling in daily life, and the same fear exists in our dreams. Fear, or any sudden emotion of this character, has an action upon the heart, and it is possible that the sudden start which we experience at such times may be due to the momentary stopping of the heart's normal functioning. Thus, one dreamer says:

"I always experience a cold terror while falling, and wonder at any lack of fear." There are, however, certain cases in which the dreamer seems to fall very slowly, and in such instances the dream fails to give rise to the old fear, and may even be somewhat enjoyed. The experience of Alice in Wonderland falling down the rabbit-hole, and thinking how brave the people at home would deem her at not being frightened, is typical.

Flying dreams are usually pleasant in character, and this may be due to the unexpressed desire in man's nature to fly, like the birds. There is also the inherent fear of falling and

the association of this idea with *evil*. Thus, one always speaks of "falling" into bad ways, into evil company, into the "slough of despond," etc.; but of "rising" to great heights of success, to some noble action, etc. Lucifer and the devils were said to fall from Heaven, but only the good angles fly!

Recent psychological investigations have shown us that falling dreams may also represent some internal fear or conflict, on the part of the dreamer, and that the idea of falling is merely a symbol employed by the dream in order to represent this idea. Thus, if the dreamer is afraid of falling into sin, etc., a falling dream may result in consequence. It is probable, however, that physical explanations are sufficient for the vast number of falling dreams.

NIGHTMARES.

Nightmares are probably among the most dreaded of childhood's experiences, and even adults are occasionally subject to them. Very frequently, the same nightmare will recur again, for years, and will only be outgrown with the oncoming of adolescence. The writer, for instance, had the same nightmare for years, when a small child. He dreamed that he was playing on the sands, by the sea, with his sister and nurse, and a witch, riding upon a broom-stick, would suddenly appear in the sky, soar down upon him, grasp him and carry him off with her into the sky. When there, she would drop him into the sea—and he would

awaken just as he touched the water! This nightmare continued on and off until the eighth or ninth year.

Nightmares are of various kinds, and vary greatly in intensity. Usually, we are either falling a great height, or are being pursued by some terrible creature, or are being tortured, or burned alive, or drowned, or are about to be eaten by cannibals, etc. In other words, our nightly terrors are, to a great extent, the very things of which we should be afraid in the day time.

The older theory of nightmare was that it was due to too much food, or an indigestible meal too late at night, or sleeping on the back, etc. Such causes are probably instrumental in a number of cases in producing nightmare. The generally-held view is that a too-full stomach, by pressing upon the blood-vessels in the abdomen, interferes with the flow of blood to the brain and other organs. Constipation, heart and kidney diseases, etc., are also said to be responsible for some nightmares. The physical health is doubtless a factor in many cases.

These older views are, however, largely given up, nowadays, in favor of "psychological" theories. These are based upon the belief that a dream, being a mental thing, is due to mental causes, and not physical ones. Many nightmares have been traced to repressed fears—certain things which we subconsciously fear during our waking lives, but which are graphically portrayed to us during our dreams.

Mental conflicts are responsible for many

nightmares. We strongly desire to do a certain thing, but we know that we must not, and we "repress" the idea. It is not really put out of the mind, but out of the conscious mind—and into the subconscious! There it stays, and we dwell upon it and brood about it. A sort of battle or "conflict" is thus created within ourselves, and this gives rise to nightmares,—the result of the battle going on within us.

It is indeed a problem:—Why we do not have nightmare all the time,—since these internal conflicts are strong enough to rise above the level of sleep, and to get past the "Censor" which strives its best to prevent the appearance of all unpleasant mental experiences of the kind.

The prevention of nightmare is often a difficult problem. If the cause be physical. it should be corrected. Late meals should be abolished, and the patient should avoid sleeping upon his back. However, many persons continue to have nightmare, no matter in what position they may be lying.

In such cases, the origin of the trouble is undoubtedly mental, and suitable treatment should be taken. The cause of the mental trouble should be discovered, and this can only be done by psycho-analysis, or by exploring the subconscious mind, in order to discover the hidden fear or conflict within. Only the best thoughts should be entertained just before going to sleep. If you are thinking strong and beautiful thoughts when you fall asleep, you will seldom have nightmare.

INSANITY AND DREAMS.

There are various interesting analogies which may be drawn between insanity and dreams. This need not alarm the reader, however, since insanity now-a-days has such a wide signifigance that it has lost its original meaning of a "raving maniac." We now no longer speak of insanity, but of *insanities*, and almost every human being might be said to be insane at certain moments, during his otherwise normal life. These mental and emotional swervings from the normal constitute a temporary insanity; but we return to normal, almost immediately.

Now, in dreams, we do all sorts of fantastic and weird things which do not surprise us in the least *while we are dreaming*. We perform absurd actions, but there is this interesting distinction between the two states, that, whereas the dreamer does these things only in his imagination, the insane person carries them out in his daily life in action.

In our dreams, we experience certain emotional changes which are not normal to us, and the same kind of changes are also very noticeable in insanity. There are profound and slight changes in the dream life, just as there are all kinds of sleep, from the slumber of complete exhaustion to light, restless sleep, filled with dream-imagery. The absurdity of the ideas, the apparent incoherance of the mental pictures, the unsuitableness or impropriety of conduct which are so noticeable in dreams, are also to be observed in the case

of the insane person. In both instances the corrective influences of reflection and judgement are wanting.

Just as there are happy and depressing dreams, so there are cases of mental excitement and melancholia. Painful and anxious dreams, nightmares, etc., correspond to the "horrors," experienced by certain insane persons, or by the victims of habit-forming drugs.

Hallucinations and illusions are very common in both states,—that is to say, false interpretation of sense-impressions. Indeed, a dream might be considered one gigantic hallucination. The egotism of the lunatic is also well illustrated in our dreams, in which we are almost invariably the central figure and hero of the romance. In dreams, we wonder at nothing; be it ever so absured or illogical we accept it as a fact. In like manner, the lunatic cannot see the absurdity of his own delusions, and accepts them without a question. He is unable to rid himself of his false premises and false deductions, so long as his diseased brain, which created them, remains diseased. But, with returning health, these morbid pictures of the mind fade away and vanish, as do dreams upon waking.

Both cases of temporary insanity and sleep represent alterations of consciousness and breaks from the normal mental life. In both instances the normal functioning of the central self ceases for the time being, and its place is usurped by another mind, which thinks and in some cases acts, in a manner completely at variance with that of the normal individual.

This other "mind" may of course, be quite harmless, and may even represent the dreamer in a truer light than he is in waking life. It has been said that a drunken man reveals his true self; and the dreamer often discovers his own inner desires and motives, which may be checked or "inhibited," during waking life, by the restraints put upon us by society and convention.

There are, it will be seen, many interesting analogies between dreams and certain types of insanity. Let this not worry the reader, however, since the mind of man is a complex and delicate mechanism, which is held together by our normal interests and activities. If the mental and physical health be sound, and the mind kept busily occupied with wholesome thoughts, it will *remain* normal, and is capable of withstanding great abuse, before becoming in any way "unbalanced" or diseased.

HOW TO CONTROL YOUR DREAMS.

Dreams take place in the subconscious mind, and over this mind we seem to have no control. Yet there are various practices which enable us to control it, to a considerable extent. We cannot enter into these measures now,—since the student must be far advanced to follow the necessary instructions,—but there are various simple measures which may be taken, enabling you to control your dreams to a certain extent, and one of these I give herewith. I may perhaps give it in the words of a lady

who learned to do this herself, and, in her interesting book, "Studies in Dreams," she tells us how she did this in her own case:—

"A suggestion that greatly helped me to cure morbid dreams came from an experience that is common to almost every one. Probably we have all at some time or another realized that our dream was 'only a dream' and not a waking reality. The idea contained in this very general experience made the point from which I succeeded in starting a successful experiment in dream control.

"On various occasions long ago, when a dream of grief or terror was becoming intolerably acute, the thought flashed into my sleeping mind, 'This is only a dream; if you wake, it will be over, and all will be well again.' If only we could ensure the realization of this fact directly bad dreams appeared, they would cease to have any terrors for us, for a way of escape would always be open.

"Therefore I tried repeating this formula to myself from time to time, during the day and on going to bed, always in the same words. You are to dream no longer,—until, I suppose, the suggestion that I wanted to impress upon the dream-mind became more definite and more powerful than the impression of any dream; so that when a dream of distress begins to trouble me, the oft-repeated formula is automatically suggested, and I say at once: "You know this is a dream; you shall dream no longer—you are to wake."

"For a time after this secret had been fully

learned, this would always awaken me at once; nowadays, the formula having been said, I do not have to wake, though I may do so, but the original fear-dream always ceases. It is simply 'switched off,' and a continuation of the dream, but without the disturbing element, takes its place and goes forward without a break."

In order to make this method operative, it would be best to repeat the required formula to oneself a number of times daily, at first, and preferably aloud, always in the same words. The idea is to sufficiently impress the subconscious mind with the suggestion that it takes root, so to say, and operates during the dreaming state.

This is one of the simplest methods of controlling your own dreams, and is one which every reader may try for himself. In view of the frequency of nightmares, and unpleasant dreams of various descriptions, it would be well worth trying by nearly everybody.

HOW TO REMEMBER YOUR DREAMS.

Many persons would be interested in recalling their dreams, but they find it extremely difficult to do so. Dreams are elusive things, and even vivid dreams leave less of an impression upon the mind, as a rule, than ordinary waking experiences. The reason is probably partly due to the fact that the nervous system is not so deeply impressed, and also because dreams are repressed by the mental "censor." One can learn to recall one's

dreams, however, by certain simple processes, which I may here enumerate.

To begin with, the first thought and immediate occupation of the mind on awakening must be the recollection of the dream. The mind must be quietly attentive, unhurried but watchful, as one who looks long and steadfastly into a still pool to see what is mirrored there. As it thus gazes, there will come back to it, one by one, the scenes of the late dream.

Mrs. Arnold-Forster, an "authority" on dreams, has given her own method, which she has found eminently successful is assisting her to recall her dreams. She says:

"The dream should first be allowed to unroll itself very quietly backwards in a series of slowly moving pictures, starting from the end and going back slowly through scene after scene to its beginning, until the whole dream has been seen.

"In order to get a complete record of a long dream, this process should be followed, and then, if possible, the reverse process should be carried out, and the dream retraced from its starting point to its ending.

"In this way the scenes, events and conversations that have made up the dream story can, when the habit of recollection has been acquired, be retraced."

The more you accustom yourself to recall your dreams, the easier will it become. You may not be enabled to recall anything for the first few mornings, but stick to it for a few days (say for five minutes, upon awakening) and very soon you will find that the dreams

of the previous night will begin to be recalled.

You should then get into the habit of writing down, at once, all that you remember of the dream. This will serve to fix it in the mind. Thus, you will begin to keep a diary of your dream life, just as you may be in the habit of keeping a diary of your usual daily life. You will find that you are living two lives instead of one! Much of interest will be added to your life in this way, and you will soon find that your night life is intensely interesting—just as interesting as the other.

In conclusion, however, a word of warning should, perhaps, be given. If you are highly emotional, highly-strung, imaginative, hysterical or nervous, it would not be a good plan to undertake this process, except under wise guidance. It will make your subconscious mind too active.

EMOTION IN DREAMS.

Dreams of beauty, of love and the so-called "tender emotions," are relatively rare; we seldom experience strong emotions in our dreams. The following dream is therefore interesting, as recorded by a woman of my acquaintance who has had some remarkable experiences during slumber.

"Never while I live shall I forget my first Dream Friend, or my profound astonishment, and still more profound delight when I discovered that my dream world was peopled," she wrote me.

"It revealed the possibilities of another life

as full of actual incident as any on the material plane.

"My dream friend came to me in a country lane. I was alone: I stopped near a bend in the lane. It was half fear, half anxiety which possessed me. Then overwhelming anticipation gripped me, for I heard the sound of a footstep coming toward me.

"For a moment the dream wobbled, shaken by excitement. Then, gathering myself together, with a violent effort, I steadied it again. I *must* know what—who—was coming toward me round that bend! Calmly and steadily the step advanced, and then a human figure; the human eyes met mine with a smile that gave me the most rapturous feeling of joy I had ever experienced in my life. Perfect love, perfect understanding, perfect f r i e n d s h i p flooded my mind. No words were needed to cement it. All the real lonliness of my life seemed suddenly lifted.

"I felt no fear, and no restraint such as always hampers men and women in the material plane, and when my first Dream Friend held out his hand to me I eagerly placed mine in it. Then I played with his fingers, and my heart bounded with delight when I felt that they were like the fingers of a living man. I raised my eyes.

"'How do I know who you are?" I said.

"'You can see me,' he answered.

"'But perhaps you are not real,' I argued in tremulous hurry to be convinced.

"'Touch my face,' he invited.

"Without the slightest hesitation, I laid my

fingers on his cheek, and felt the soft resistance of the flesh. He bent his head, and I ran my hand over his hair * * *

"'If your dream is true, I am true,' he said, 'and you love me.'

"'Yes, I love you earnestly, sincerely, more than I ever loved a human being. I feel that I—that I never knew what it was to love before. Only it seems different; it is not the way we love on earth.'

"'No'; he said gravely. 'Love there is gross; the human soul there is encased in a thick veil of matter. Only once in life, down there, is a glimpse of the love here vouchsafed to mortals. And that glimpse comes when in youth a man first falls in love with a woman, and only then if his mind is pure.'

"He laid his hand upon my brow, and at his touch I knew ecstasy of soul * * * I awoke, and it was dark. But a glow of great delight remained with me, illumining the work of another day. I felt if I could ever find my Dream Friend in another dream, that I would attain the deepest desire of my heart."

FAMOUS HISTORICAL DREAMS.

All through the pages of sacred and profane history dreams have played a prominent part. It is hardly necessary to remind the reader of the numerous dreams mentioned in the Bible, and the value which was attached to them in those days. Interpreters of dreams were in royal favor, and it was firmly believed that

many dreams were of prophetic and divine origin. For do we not read:

"In a dream, in a vision of the night, when sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men, and sealeth their instruction, that they may withdraw man from his purpose and hide pride from man."

On the interpretation of the dreams of Pharaoh rested the fate of the Children of Israel.

Jacpo Dante, son of the poet, was visited in a dream by his father, who conversed with and told him where to find the thirteen missing cantos of the "Commedia."

William Harvey, the discoverer of the circulation of the blood, used to relate that his life was saved by a dream. He was prevented from going aboard a vessel which was sunk in a severe storm.

Francis Bacon was warned in a dream of his father's approaching end, which occurred in a few days.

St. Cyprian and St. Colomba each foretold the date and manner of his own death as revealed to them in dreams.

Benvenuto Cellini, when in prison, had frequent dreams and visions of a young man who came to him and comforted him. On one occasion this Being saved his life (by preventing him from committing suicide).

James IV, of Scotland, after vespers in the chapel at Linlithgow, was warned in a dream against his intended expedition to England. He, however, proceeded, and was warned

again at Jedburgh, but, persisting, fell at the battle of Flodden Field.

King Charles I, when resting at Daventee on the eve of the battle of Naseby, twice dreamed of Lord Strafford, who warned him not to meet the Parliamentary army. He did so, however, and a disastrous defeat followed.

Queen Elizabeth was said to have been warned of her own death in a dream.

Catherine de Medicis had a dream-vision of the battle of Jarnac. (This is related by Margaret de Valois in her "Memoirs.")

The Emperor Trajan was saved during an earthquake by a warning received in a dream.

In our own day many men and women of letters and in the realms of science, politics, art, religion and practical life have had similar dreams, and they are to be found scattered throughout the records of human life and history.

THE DREAMS: "ALICE IN WONDERLAND" AND "THROUGH THE LOOKING GLASS."

Probably every reader of this book has read the two famous books of Lewis Carroll—"Alice in Wonderland,' and "Through the Looking Glass.' He may have read them when a child; but if he will reread them now, from the point-of-view of modern dream psychology and analysis, he will be surprised to find how accurate they are, and what a light they throw upon the whole dream problem.

Let us take just a few illustrations from

these famous books, by way of showing this. It will be at once evident that the author has chosen, for the material of his dream stories just the sort of material with which a child's mind would be stocked. Cards, chessmen, a kitten, sheep, flowers, a dormouse, a caterpiller, a lion, a unicorn, a mock turtle, a griffin, etc., (the unreal being just true as the real to the childish mind)—these are the characters of the dream books. A mouse, a rabbit, etc., these are the opening events and personages whom Alice meets. As usual, Alice herself is the central and most important personage—the heroine—who observes and enacts all the principal events and roles, and around whom all the chief characters revolve.

In addition to this dream material, Lewis Carroll also introduced a number of imaginary characters and objects—extensions of nursery rhymes and superstitions—which every child would naturally know. Thus, Humpty Dumpty, the Mad Hatter, the March Hare, Tweedledum and Tweedledee (with their "nice new rattle") are all examples of this. Such well-known stories as "the lion and the unicorn fighting for the crown," the knave of hearts stealing the tarts, etc., are also utilized.

The influence of school life—"lessons"—is also very manifest. All through both books, the characters are constantly setting one another sums to figure out, problems and riddles to solve, questions to answer, etc., all of which we might expect to find in a child's mind, in which lessons occupy so prominent a place.

The manner in which scenes change and glide

one into another is also very characteristic of the dream world. Thus, the little shop is transformed into the boat on the river, and the knitting needles in Alice's hands into ours,—only to be retransposed into needles again later, at the time the river insensibly changes back again into the little dark shop. The egg changes, as she approaches it, to Humpty Dumpty. The heads of the red and white queens vanish from her lap without her knowing it—they are just "gone."

The rushes which Alice picked in the stream began to fade and vanish in her hands as soon as she had picked them—"these, being dream rushes, melted away almost like snow, as they lay in heaps at her feet, but Alice hardly noticed this, there were so many other curious things to think about." Even the looking-glass thinned and admitted her passage—when she tried to push her way through it. In this way she entered the looking glass world.

Nearly everything in the book is "personalized"—that is to say, is given life and personality by the dreamer, so much so that nearly everything talks! Even Time is personified: "If you knew Time as well as I do, you wouldn't talk about wasting *it*. It's *him!*" Similarly, the leg of mutton is introduced to Alice, and gets up and bows.

At various times, mention is made of running and flying at incredible speed through the air—the flying dream! When she falls down the rabbit hole, this is the falling dream. The Jabberwock poem is written backwards; the mirror world is all turned round. Sleeping,

dreaming, vanishing, etc., are often alluded to throughout the book.

These are only a few points which occur to the mind, showing us that a study of the "Alice" books, from the point of view of modern dream psychology, would be well worth while—since they are filled with suggestive and interesting material.

YOUR DREAM EYES.

What are your "dream eyes?" In other words. *with what* do you see in your dreams, and *what* do you see?

Have you ever thought of this problem? Certainly you do not see with your physical eyes, since your eyelids are closed and the eyeballs are turned upward, when you sleep. Your physical body is lying, an inert mass, upon the bed. And yet you see clearly, vividly, a series of scenes, and also people, with whom you occasionally converse. But if you do not see them with your physical eyes, with what do you see them? Here, reader, is a problem for you to ponder over!

Most dreams are visual in character, as I have before pointed out. We *see* far more often than we smell, taste or touch. This corresponds to our experiences in waking life, for our sight plays a far greater role than any of the other senses. Our imagination is mostly visual. When we imagine any series of events as taking place, these events usually float before the mind's eye in the form of a series of pictures—giving rise, probably, to the old expression "building castles

in Spain." The mind, therefore, has somehow developed within itself this picture-forming faculty, and vividly depicts to itself a series of scenes, as in a mirror, which may be colored or shadow-like. This faculty is known as "vizualization," and is so vivid in certain cases that the mental pictures take on the character of objective things, in which case they constitute what we call "Hallucinations."

Crystal visions are of this character, for the figures seen in the crystal ball do not, of course, exist *in* the ball, but in the mind of the seer. They are merely projected outwards, and are so vivid in character that they appear actually to exist in space—in such cases, in the ball.

This power of imagination is in itself a very extraordinary faculty, and it has been pointed out that it is a projection into the future, by the mind, just as memory is a projection into the past. We can imagine ourselves as enacting various scenes, and can even imagine various persons, who never actually existed, playing their varied roles in this little drama. This occurs in day-dreaming and also in the ordinary dreams of night.

If, however, the scenes which we perceive actually correspond with events which are happening at the time, we can then no longer dismiss them as "mere imagination," but if they are detailed enough, we must assume some telepathic or other super-normal agency at work. It has been suggested that imagination is really a play of the astral senses, and that when we "imagine" a certain thing, we really see that thing enacted on another plane of being. But

this, of course, is a purely occult theory, which is not accepted by orthodox psychology.

At all events, it is a most interesting problem which confronts us here. How we see in our dreams is part of a larger question: how the mind can build-up these mental pictures for itself in any case. This has never been satisfactorily explained, and, until this is done, we can have small hope that the lesser understood manifestations occurring in dreams will be explained either.

THE "OCCULT" THEORY OF DREAMS.

Many theories have been advanced, in the past, to account for dreams,—from the views entertained by savages to the most modern "psychological" views. Believers in psychical and occult phenomena have, naturally, theories of their own, to account for dreams—particularly vivid and striking dreams, which seem in some way to correspond with reality. We must see what they are.

It is held to be a truism in psychology that we cannot dream anything which we have not in some way experienced. Dreams are fabricated in the deeps of the subconscious mind, and whatever is in the subconscious must have got into it—say the psychologists—through the five senses. Dreams are compounds, made up of past mental and physical experiences.

Of course, in *one* sense, everyone knows this to be untrue. We dream of being in places we have never seen, of people we have

never met. or even of being upon the moon or some distant star. We have never experienced that! But the reply of the orthodox psychologist is that these dreams represent the mere extension, by the imagination, of ideas, images, etc., which are familiar to us in daily life. They are mere variations of these.

But there are many dreams which are certainly hard to account for on any ordinary theory, and these dreams psycho-analysis, for instance, cannot explain. These are the so-called "supernormal" dreams—telepathic, clairvoyant, prophetic, etc.—examples of which have already been given in this series. The only resort of materialistic science is to deny that they exist. An ostrich philosophy indeed!

Granting that they *do* exist, at times, what is their explanation? Occult science has advanced a theory for these dreams, which is profoundly interesting.

It is contended, to begin with, that whenever we lose consciousness for any reason—whenever we faint, go to sleep, take an anæsthetic, etc.—the living mind or consciousness leaves the physical body. That is what unconsciousness IS. In addition to the physical body, we are said to possess another, finer or more subtle body—an "astral" body—which corresponds in appearance to the physical body, but is composed of more subtle and finer matter. This body is the vehicle of the mind. It acts as a sort of connecting link between mind and body. It is the body of sensation and emotion, and it is with this body that we *feel*. That is why a corpse does not feel any pain, although its

nervous system is still intact. The astral or life-body has departed from it, carrying with it the soul of man. And that is why we do not feel any pain while under the influence of an anæsthetic, and the physical body can be cut up without sensation on our part. It is because the body of feeling has been removed completely from the physical body, and only connected with it by the finest of "threads," easily broken.

Now, in sleep, this body also leaves the physical body, but the connections are deeper and stronger—hence our ability to respond to bodily sensations to some extent during sleep. But the "astral" body is "out" of the physical body, hovering above it, subject to thought-streams and impressions from other minds, as well as fabricating thoughts of its own. Hence the confused jumble of dreams, which we find it hard to "bring back" into the physical brain, when we awaken. But, by suitable psychical and occult development, we can learn to make this severance more complete, and *control* the thoughts and motions of this "astral" body, and move about in it, and think, at will. When we have learned this, we become one of the so-called "invisible helpers." We are then as active and busy and conscious during our sleeping hours as we are during the waking life. This is the occult theory of dreams—which, it may be said, has many striking phenomena in its favor.

TELEPATHIC DREAMS.

Psychical science has proved that telepathy, or thought-transference, can operate just as readily, or even more readily, in sleep as it

does in walking hours. We can have "telepathic dreams," which may be instigated by the thoughts of distant living people, and in these dreams we get the thoughts of the absent person, and the danger in which he may happen to be at the time. The *form* of the dream is doubtless determined by the dreamer's own mind, but its *substance* is obtained from another, living mind—by telepathy.

The following case is a good example of this:

"Some years ago, I was the guest in the home of an intimate friend whose unmarried sister was away at the time. My hostess, whom I will call Mrs. J., was taken suddenly and seriously ill.

"The family doctor was summoned, but he was away, and a strange physician was called, and he was in attendance upon Mrs. J. when, at midnight, her own doctor arrived.

"Early the following morning I received a telegram from the absent sister, saying, 'Is anything wrong at home? Answer immediately.' I replied, and before the day was over a letter addressed to me, and mailed when the telegram was sent, came from the absent sister, saying:

" 'I have had a peculiar and impressive dream of home. I saw A. lying on the bed as if very ill; while in the dressing room, as if in consultation, were two doctors—Dr. L. (the family physician) and a stranger—a tall, dark man, whom Dr. L. addressed as Dr. Rice. So impressed am I that something is wrong, that I write to you, in order to know as soon as possible the meaning of this strange vision.'

"Her dream was as vivid a portrayal of what

was actually occurring at her home during the night as I, personally present, could have given. She was almost correct as to the name of the strange doctor, whose real name was Dr. Reed. The absent sister had no cause for being worried about her sister—who had been quite well when last heard from. That the sick sister was thinking of the absent one, I *know*. . . . May she not, through her desires, have unconsciously thrown upon the mind of the absent one certain photographic revelations of what was actually occurring?"

The accuracy of this case was verified at the time by Dr. Richard Hodgson, Secretary of the American Society for Psychical Research.

This is but an example of the many so-called "telepathic dreams" which have been gathered in the past by investigators in this field. May we not suppose that, when the conscious mind is inactive, the doors of the soul are to some extent thrown open, and that telepathic messages may in this way be received—messages which the conscious mind would fail to notice, in the hustle and bustle of a busy, active life? The evidence certainly tends to prove this. For there are many thousands of cases that have been recorded similar to this one!

CLAIRVOYANT DREAMS.

Just as telepathy may operate in dreams, upon rare occasions, so may even more striking manifestations occur during sleep. These are probably more rare, but are far commoner than supposed, and a large number of them have been

collected by various researchers, and by the Society for Psychical Research.

In telepathic dreams, a direct transference seems to take place between the mind of the agent and the dream-consciousness of the subject. In clairvoyant dreams, on the contrary, a picture or image of the scene in which the agent is playing his part seems to have been somehow visioned by the dreamer's mind, and is, to some extent, at least, independent of any form of direct telepathy or throught-transference.

The following case is typical of this character of dream, and was reported to the Society by Mrs. Freese, and was confirmed in writing by her son.

"In September, 1881, I had another curious dream so vivid that I seemed to *see* it.

"My two boys of eighteen and sixteen were staying in the Black Forest. . . . I must say here that I always supposed the boys would go everywhere together, and I never should have supposed that, in that lonely country, so new to them, they would be out after dark. My husband and I were staying at St. Leonard's, and on Saturday night I awoke at about twelve o'clock, having just seen vividly a dark night on a mountain, and my eldest son lying on his back at the bottom of some steep place, his eyes wide open, and saying: 'Good-bye Mother and Father, I shall never see you again.'

"I woke with a feeling of anxiety, and the next morning when I told it to my husband, though we both agreed it was absurd to be anxious, yet he would write and tell the boys

we hoped they would never go out alone after dark. To my surprise my eldest boy, to whom I wrote the dream, wrote back expressing his great astonishment, for on that Saturday night he was coming home over the mountains, past eleven o'clock; it was pitch dark, and he slipped and fell down some twelve feet or so, and landed on his back, looking up to the sky. However he was not much hurt, and soon picked himself up and got home all right."

In this case, it will be seen, a fairly accurate reproduction of a distant scene was impressed upon the dreamer's mind. But the case is also instructive in that it shows us the play of the dreamer's sub-conscious mind. Her son was *not* much hurt, as a matter of fact, but, seeing him in this dangerous attitude, which was apparently the result of an accident, her dream-consciousness *inferred* the fact that he had been seriously hurt, and elaborated "on its own hook," as it were, the dying message "I shall never see you again," etc.

Clairvoyant dreams of this character seem to prove to us that there is a dweller in the bodily temple who sometimes looks abroad, and who is capable of severing its connection, for the time being, with the physical body known to us in daily life. Such dreams seem to show that the body is not, after all, the real person but merely a *vehicle* through which this invisible dream personality usually manifests.

PROPHETIC DREAMS.

Just as telepathic impressions from distant minds may affect the mind of the sleeper, and cause telepathic dreams, so may the future be seen, apparently, in certain "prophetic dreams." The following are sample cases of this character. The first is reported by M. Camille Flammarion, the eminent French astronomer:

"I dreamed that I was on my vacation, at the place where I usually go, but the room which was given to me was different from my own, and behind a clothes-press I saw spreading flames. . . . Six months later I reached my destination. I was led into a very small summer house. Although I had never seen it before, I recognized this little corner which was meant for me. The clothes-press, in the same spot, recalled the fire. I spoke of it and they reassured me. For ten years no fire had harmed the neighborhood. . . .

"I had begun to lose my fear when, toward the fourth week, the tocsin sounded. An immense fire consumed a farm not far from my dwelling, and even licked the wall where the clothes-press stood."

The following case is recorded by Princess Emma Carolath, of Weisbaden:

"I had just fallen asleep, very anxious over the health of someone I loved, when I found myself carried in a dream to an unknown castle—into an octagonal cabinet, hung in red damask. There was a bed in which lay sleeping the person whose health disturbed me. A lamp, hanging from the arch of the canopy, flooded

with light the pale but smiling face, framed in thick masses of black hair.

"At the bed's head was a picture, the subject of which was so strongly engraved on my memory that on my awakening I could have drawn it: It was Christ crowned with roses by a heavenly spirit, with verses by Schiller, which I read.

"Two years later we went for a country visit to a castle in the depths of Hungary. I stopped, trembling, when I entered the apartment which had been set aside for us: I was in the octagonal cabinet, hung in red damask, before the bed and before the picture of Christ crowned with roses, with the verses of Schiller!

"This picture had never been copied or reproduced, and it was impossible that I should have seen it otherwise than in the dream—any more, for that matter, than I could have been in the octagonal cabinet. . . ."

In such cases, when the coincidence is so striking and detailed, it is absurd to talk of "chance." No! The future is sometimes revealed to us, in dream or vision; we see what is about to happen.

How can the future ever be revealed? That is a question which must be answered in another place.

EXPERIMENTALLY INDUCED DREAMS.

Dreams seem such vaporous things,—so uncontrolled, so spontaneous,—that it would appear at first sight impossible to control or induce them, either in one's self, or in another.

Nevertheless, this can be done, and *has* been done on various occasions. I shall leave for the present the question as to how to control your *own* dreams, and shall mention here certain cases in which the dreams of another, sleeping person, have, apparently, been induced at will.

These experiments were originally undertaken by Professor G. B. Ermacora, of Padua, Italy, and have since been reproduced with varying success by others. His original researches were reported in Volume XI of the "Proceedings" of the Society for Psychical Research.

Professor Ermacora had been experimenting with Miss Maria Manzini, who had the power of "automatic writing." Her little cousin, Angelina, aged 4 years, 3 months, came to live with her, and the child was destined to play an important part in these experiments.

Dr. Ermacora endeavored on a number of occasions to impress a certain dream upon little Angelina, sometimes alone, sometimes with the mental co-operation of Miss Manzini. Their object was to impress a scene, or a series of pictures, upon the child's sleeping consciousness, so that she would dream of these scenes, and recount them in the morning. This was to be done by means of telepathy—for thought-transference can operate even more effectually during sleep than during waking hours.

Thus, on one occasion, Dr. Ermacora placed Miss Manzini in a somnambulistic trance, and suggested to her that she, in trance, could in-

fluence little Angelina to dream of Venice—of gondolas, etc. The next morning, the child spontaneously stated that she had dreamed of Venice, and accurately described the various scenes which had been suggested to her. As usual, she stated that she was in company (in her dream) with a mysterious "blue child," who often accompanied her upon her dream travels.

This blue child, curiously enough, corresponds to a child-like personality which manifested itself through Miss Manzini, when in trance. Thus, the appearances are that this blue child ("Elvira"), left Miss Manzini, and journeyed to Angelina, appearing to her, and impressing upon her the dream images.

Thus, on one occasion, "Elvira" was told to impress upon the child a picture of herself, in company with Miss Manzini's mother, who would present Angelina with a large cake, which she would open. A little bird would then fly out, laughing.

The next morning, Angelina said that the blue child ("Elvira") had come to her, in company with Miss Manzini's mother, and had brought her a cake. When she cut open the cake, "something like a pigeon, only smaller" flew out—which was an obvious description of a small bird.

Such experiments as these seem to demonstrate beyond all question or doubt the ability to impress other sleeping minds by thought-transference, and to induce dreams therein experimentally. This is a fascinating line of

investigation which can be followed by any interested reader. It is my hope that some readers may be induced to try such experiments for themselves, and report their results.

HOW TO DREAM "TRUE."

Those of you who have read DuMaurier's "Peter Ibbetson," or have seen it played on stage or screen, will remember that the central theme of the book was based upon the idea of "dreaming true," that is to say, of being enabled to leave the body, during sleep, and to travel to distant places and visit and converse with other (dreaming) people who have similarly learned to leave their bodies during sleep, while retaining at the same time the full control of their conscious thinking faculties. Such individuals are usually enabled to remember all that has transpired during the sleeping hours and to recall it the next day.

DuMaurier, in his book, gives the formula for dreaming true. It is to lie flat on your back, cross the feet and clasp the hands beneath the head. This sounds simple, and in fact is actually *too* simple to work in practical life! There is, however, a formula which may be given for "dreaming true," and believing that it will interest my readers, I give it herewith.

First of all, you must begin to observe the process of going to sleep; observe your own consciousness while it is in process of passing into the dream state.

If you conduct experiments of this character upon yourself, you will be enabled gradually to keep conscious control of yourself up to the very last moment you fall asleep. This process of self-observation—the consciousness of going to sleep—is extremely interesting.

When you have learned to do that, then construct before yourself, mentally, a definite scene, which you must hold firmly in mind. Then, as you are falling to sleep, holding this scene before you, at the very last moment—before you fall to sleep—consciously transfer yourself into the scene—in other words, *step into that picture;* and, if you have developed yourself to the requisite point, you will be enabled to carry over an unbroken consciousness into the dream picture; and in that way you have a perfect continuity of thought: there is no break in consciousness; you step into the dream picture and go on dreaming consciously. That is the process of dreaming true, and after this dream is fully enacted, then you should remember perfectly all that has transpired during the sleep period.

This is said to be an excellent method of learning to "dream true." By learning to control his dreams in this manner, a well-known Dutch scientist, Dr. Frederick Van Eeden, succeeded in mastering the process to the extent that he could consciously control his "dream body"—see with its eyes, touch with its hands, etc., and turn around and see his own physical body lying asleep upon the bed! He even saw things which were happening at the

thne, and which actually did happen at the time, when he was asleep.

This, of course, touches upon the question of the projection of the "astral body," which we shall take up next.

THE DREAM BODY.

In your dreams, you seem to inhabit a *body* of your own, as solid and substantial, for the time being, as your ordinary physical body. At times, however, this dream body varies in density, size and general characteristics. It may appear thin, vaporous and tenuous, or it may be so dense that you can pinch it, and thus assure yourself (apparently) that it is "real." Again, it may take on the form of your own childish self; you may dream that you are back again at school, and a boy or a girl once more. At such times, you see yourself in a childish dream body, which also appears real to you for the time being.

Now, how are we to account for such oddities, for such behaviour on the part of a vehicle we seem to inhabit during sleep? Of what is this dream body composed? Is it a real, semi-physical thing, or is it merely a mental picture? Do you really see a picture of yourself, as a sort of hallucination?

Doubtless, in the majority of cases, we merely see ourselves as we see anything else. And yet there is this difficulty in accepting such a simple view of the case altogether. If we see ourselves walking about our old school, for instance, we somehow feel *apart* from the child-

ish figure which is thus sight-seeing. Who is this *onlooker*, who observes; and who is the form walking about? There seems to be a curious *doubling* of the self here, which is not easily accounted for on ordinary theories.

Some people seem to see themselves very clearly, in dreams, and some only "feel" themselves, without ever knowing what they look like. When the self is seen, here is another curious thing, for we have only a vague idea of what we really look like, as a matter of fact. We never really see ourselves as we really look to others, unless we happen to look into the angle of two mirrors, which are placed at right angles to one another. Looking into an ordinary mirror gives you your own image reversed—the right hand being where the left really is, and vice versa. How, then, is it that we have such an accurate and vivid picture of ourselves in the dream world, when we do not in waking life?

There is some respectable evidence, it may be said, in favor of the idea that we actually inhabit a sort of semi-objective dream body in at least *some dreams*. (I have explained this idea in the article on "The Occult Theory of Dreams.") The following narrative is typical of this class of dreams:

"On the night of January 19, I dreamt that I was lying in the garden before the windows of my study, and saw the eyes of my dog through the glass pane. I was lying on my chest and observing the dog very keenly. At the same time, however, I knew with perfect certainty that I was dreaming and lying on my back

in my bed. And then I resolved to wake up slowly and carefully and observe how my sensation of lying on my chest would change into the sensation of lying on my back.

"And I did so, slowly and deliberately, and the transition—which I have since undergone many times—is most wonderful. It is like the feeling of slipping from one body into another, and there is definitely a *double* recollection of the two bodies. I remember what I felt in my dream, lying on my chest; but returning into the day life, I remembered also that my physical body had been quietly lying on its back all the while. This observation of a double memory I have had many times since. It is so indubitable it leads almost unavoidably to the conception of a *dream body*."

Cases such as these make one pause and wonder whether or not there may not be a sort of "body" of sleep, after all—one which we inhabit at such times, at least on occasion? If so, it is a profoundly interesting thought, for might not this be the body which we inhabit after death, as taught by nearly all religions? Do dreams give us proof of the future?

DREAM PEOPLE.

When we are asleep and dreaming we frequently meet "people" with whom we have long conversations. Indeed, there are cases on record in which the dreamer has had a debate with one of these dream personalities, and has been worsted in the argument!

Who are these dream people? Are they real,

objective beings, which exist before the dream began and who continue to exist after it is ended? Or are they mere creations of our own subconscious imagination? And, if the latter how does it come about that they answer us so unexpectedly, and often say and do things which seem to us, at the time, not only independent of ourselves but even cleverer than the things which we could do or say?

This is a very interesting question which has never been adequately answered. Many psychic and occult students believe that the personalities we meet in dreams are real beings like ourselves—"thought forms," built up for the time being, but nevertheless real and objective while the dream lasts.

There is some evidence to show that, in certain instances at least, some such theory as this may be correct.

The ordinary psychological theory is that the active subconscious, dream-like self somehow constructs, by its imagination, these various personages, and endows them with life, by a process of dramatic play peculiar to this dream-like consciousness.

Thus we can, for example, close the eyes and imagine to ourselves any fictitious character, such as Mr. Pickwick. If we happen to be good at "visualizing," as it is called (that is to say, the power of building up or constructing mental images by the power of the imagination), we can mentally see Mr. Pickwick and perhaps imagine that we ourselves are talking to him, and carry on a mental dialogue in this manner while yet awake.

This same power of the mind is extremely active during the dream state, and it is doubtless true that the majority of our "dream people" are mere figments of the imagination, thus built up or constructed within ourselves.

In certain instances, however, these dream people have told the dreamer certain things which afterwards turned out to be true, but which the dreamer himself did not know. We can only assume, in such cases, that the dream personage was actually "there" in some way, or that the sub-conscious mind of the dreamer had acquired these facts by some process of telepathy, and that this was displayed or brought to the surface in the dream itself.

Here, then, is a problem upon which the reader may ponder, and upon which his own dream experiences may throw some light.

IS LIFE ALL A DREAM?

The question has often been asked "Is Life All a Dream?" Shall we one day wake up into a world of reality, and find that we have been dreaming, and that what seems to us so real here is, after all, a mere mental shadow?

The Hindus believe this. They believe that this life *is* a dream, and that our dreams are also dreams. When we die we wake up and find that we have been dreaming in both states!

Plato also held some such view. He drew the analogy of men chained in a dark cave with their faces fixed in one direction. Above

their heads were real beings, walking, who threw their shadows on that side of the cave which its inhabitants faced. Perceiving only these shadows, they mistook them for realities, and thought that these *were* real human beings.

The average common-sense man, upon hearing such a view for the first time, would probably say "Oh, well, I can pinch myself; thus I can show that I am really here! It hurts." But, if you have attained a certain control over your dreams, and in your dream state you say "Now, to prove that I am really here, and that this life is a fact, I am going to pinch myself,"—in your dream you will find that you can pinch yourself and that it hurts; so that this test is fulfilled! Every test that you can think of, as applied to the dream-body, is the same as if applied to the physical body, so that it is impossible, from this point of view, to distinguish between the two, and establish reality.

That being the case, the question arises: How do we know that this life is not all a dream?

You will remember that, in "Alice in Wonderland," Alice encountered Tweedledee and Tweedledum in the forest. Together they saw the red king asleep there. Tweedledum said, "What do you suppose he is dreaming about?" Alice replied "How could I know that?"

"Why," replied Tweedledee, he is dreaming about *you*, of course."

Alice said, "How do you know that?"

Tweedledum replied, "Well, you are here;

that shows that you are being dreamed about. You are just a thing in his dream. If he stopped dreaming about you, you would go out just like a candle flame!"

Alice has no reply to this, and all she could say was, "I know they're talking nonsense."

So, to the practical man, the idea that life is all a dream is just as much nonsense as that idea was to Alice, but he would have as great difficulty in disproving it as she did, because every test that he would apply to show that life was a reality could also be applied to show that the dreamer really existed while he was dreaming! So there is something to be said in favor of this view after all.

CONCLUSION.

We have now given a rapid summary of the main problems and phenomena connected with dreams. The subject is so vast that it has been impossible to do more than touch lightly upon its various aspects,—almost any one of which might be expanded into a book in itself. An excellent little booklet on Psycho-Analysis has, however, already been published in this series, by William J. Fielding (No. 190), and to this the reader is referred for a more extended treatment of this aspect of the dream-problem. Those of my readers who may wish to follow any other particular branch of this fascinating subject at greater length, are referred to the Bibliography which follows:

BIBLIOGRAPHY.

The Interpretation of Dreams. By Sigmund Freud. $6.50.

The Fabric of Dreams. By Katherine T. Craig. $3.15.

Dreams. By C. W. Leadbeater. 50c.

The Psychology of Dreams. By Dr. Wm. S. Walsh. $2.65.

The World of Dreams. By Havelock Ellis. $3.65.

Dream Psychology. By C. Nicoll. $2.25.

Dreams: Scientific and Practical Interpretations. By G. H. Miller. $1.50.

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Sleep and Dreams. By Dr. Jewett. 75c.

How to Sleep. By Marian N. George. 50c.

The Mystery of Sleep. By John Bigelow. $2.10.

Psycho Analysis. By William J. Fielding. (Pocket Series, No. 190). 10c.

Yours for Sleep. By Dr. Wm. S. Walsh. $2.60.

Sleep; Its Physiology, Etc. By Dr. de Manaceine. $2.65.

Human Personality, Etc. (Chapter "Sleep"). By F. W. H. Myers. Abridged Ed., $5.15.

Note: The books listed above may be obtained, at the prices quoted, from the Haldeman-Julius Company, Girard, Kas.

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